



# THE *Converted Catholic* MAGAZINE

JANUARY, 1953

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of the Immaculate Conception

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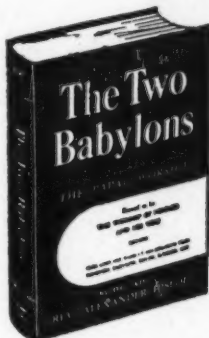
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# THE CONVERTED CATHOLIC MAGAZINE

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—Luke xxii:32

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## New Year's Prayer

John Greenleaf Whittier  
(1835-60)



Our father's God! from out whose hand

The centuries fall like grains of sand,  
We meet to-day, united, free,  
And loyal to our land and Thee,  
To thank Thee for the era done,  
And trust Thee for the opening one.

Here, where of old, by Thy design,  
The fathers spake that word of Thine  
Whose echo is the glad refrain  
Of rended bolt and falling chain,  
To grace our festal time, from all  
The zones of earth, our guests we call.

Be with us while the New World greets  
The Old World thronging all its streets,

Unveiling all the triumphs won  
By art or toil beneath the sun;  
And unto common good ordain  
This rivalry of hand and brain.

Thou, Who hast here in concord furled

The war-flags of a gathered world,  
Beneath our Western skies fulfil  
The Orient's mission of good-will,  
And, freighted with love's Golden Fleece,  
Send back its Argonauts of peace.

For art and labor met in truce,  
For beauty made the bride of use,  
We thank Thee; but, withal, we crave

The austere virtues strong to save,  
The honor proof to place or gold,  
The manhood never bought nor sold!

Oh make Thou us, through centuries long,

In peace secure, in justice strong;  
Around our gift of freedom draw  
The safeguards of Thy righteous law;  
And, cast in some diviner mould,  
Let the new cycle shame the old!

## EDITOR'S MAILBAG



### Reformation Today

Personally I am buying and distributing the month's CONVERTED CATHOLIC MAGAZINE — It is a great relief to know that "Christ's Mission"—a contributive center, with an ideal for "truth revealing"—is doing this admirable work, so greatly needed in the Roman Catholic hierarchy, which must have its reform, else it will perish altogether and drown in its against the laws of God superstitions!!"

*A.H., New York City*

### Others Also?

It has been a great joy to know there are some people interested in the freedom of America; I had been thinking each month I would send you a donation for this great cause but just now getting around to you with this little gift, please find a check and also keep me on your mailing list.

*R.D.W., Fairburn, Ga.*

### Part of Program

How happy am I when I read the letter you sent to me that you'll be sending some copies of your books free. I am hoping and waiting for it and there are people who are also eager to read. We are also planning to put it in a library where everyone could read. It will be better also if you could send those books as early if possible.

How the Lord bless those books and make it as an instrument to enlighten the minds of the unconverted and Jesus Christ, the Word of God, to dwell in their hearts.

*L.M.C., Iloilo City, Philippines*

### Our Purpose to Help

I find your magazine extremely helpful and informative. I especially find the Bible references enlightening.

When I became a Protestant a year ago I found my knowledge of the Bible inadequate to defend my beliefs. I needed help badly. I went to my good friend Rev. \_\_\_\_\_, a leading theologian. He helped a great deal and I was very grateful. I did feel guilty for having to take up so much of his precious time. He could be saving souls instead of helping me, I thought. And thus I came across your magazine in Calvary Book Shop.

I was delighted. It was just what I wanted, and needed. It has helped me in many ways. Thank you for writing and publishing "The Converted Catholic."

*J.F.O., New York, New York*

### How True

I have traced Roman Catholicism back through the ages in the pages of history compiled by famous men, and find it little different now than during the days of Old Babylon. Of course the Bible discloses much of that history too.

*R.W.R., Lusk, Wyoming*

### Are You Using It?

Your magazine is highly appreciated. It has proved to be of a great deal of help in my conversation with Catholics. I have a real burden for them since beginning my subscription to the magazine.

*H.C.O., Chicago 40, Ill.*

### Another Aided

This magazine has enlightened me and therefore has been the cause of being able to discuss questions with my Catholic acquaintances with intelligence.

*A.H.J., Foxboro, Mass.*

### Used in Catholic College

We both enjoyed your magazine very much. I attended a Catholic College as it was the only college near my home where I could obtain my chosen course and there were many times when I certainly needed the guidance received from your magazine.

*E.O., Duluth 4, Minn.*

### More Action

I read with interest in the September issue of the CONVERTED CATHOLIC MAGAZINE the article "The Truth About Catholics." I believe that Christians have more to be thankful for than anyone, and should work harder for Christ than the Devil works against Him.

*J.L.B., Marshall, Texas*

### Mailbag Used

The letters from the Editor's Mailbag are always so interesting and inspiring and I do appreciate your magazine very much, so am renewing my subscription.

*P.B.N., Rochester 7, N.Y.*

*The Converted Catholic Magazine*

# EDITORIAL

## THE CONVERTED CATHOLIC MAGAZINE

Editor: Walter M. Montaña

Vol. 14 || January, 1953 || No. 1



*"On the occasion of your election as President of the United States of America, we express to your excellency our cordial felicitations invoking divine blessings upon yourself and your administration of the American people,*

POPE PIUS XII"

*"Profoundly grateful to Your Holiness for your blessing and expression of good will. With my deep respect,*

DWIGHT D. EISENHOWER"



### **Plot Behind The Purple Curtain**

Living, as we do, contemporaries of the papal politics and power, whose evident interest it is to destroy our republican institutions, and whose genius is perfectly incompatible with our political system, the Pope's tactics and designs among us become pregnant with the most intense interest in which we ourselves participate, as being most immediately and vitally concerned.

Important as a correct knowledge of this subject is to our political security, the investigation of Roman Catholic politics in America has been rarely attempted, and still more rarely encouraged by those whose influence could have promoted it.

The significance of a message such as the one sent by Pope Pius XII is not obvious to an ordinary observer, and to be

clearly shown requires some particular detail. The Roman Catholic Church in general and each Pope in particular have long since proclaimed unceasing war against democratic principles in America and the world at large. A government based on the principles of American republicanism is not only practicable, but the most perfect of all political systems that have been tried. Against such practice the Roman Church and the hierarchy have arrayed themselves in formidable opposition; they have resolved, and have published their determination to the world, that the progress of democratic principles is to advance no farther; that henceforth the condition of society is to receive no political amelioration; that the nations of the world are to remain in degrading subjection to an eternal despotism, and to be forever governed by hered-

itary rulers, who are to hold sway with iron sceptres by divine right, and 'by the grace of God.'

There is an evident absurdity in the idea that the papal forces will content themselves with combatting democracy in continents already under the Vatican's control, and will not make an effort to ascend to the head of the stream, and dam up at its source the fountain whence flow the waters which are so bitter and deadly to their taste. Were there, therefore, no other reason for believing that the Vatican rulers would endeavor to exercise an hostile influence upon our institutions than their apparent self-interest, the presumption would still be rational in every particular. But fortunately we are not left to conjecture, or vague surmises upon this subject; sufficient evidence has already been discovered to show that they have assailed our creed and our democratic institutions. So confident are they of success that they already predict the destruction of Americanism, and proclaim through their official publications that our democracy is rapidly approaching the period of its fatal termination.

Were the story of Roman Catholic despotism merely an account of an era long past—were it only the history of a civil and religious terrorism that had had its day, and the record of whose existence was buried with forgotten things, we might read it as we read the history of other tyrannies, without any other feelings than those of curiosity, and without other emotions than those of gratitude that we live in happier times. But the odious doctrines and the intolerance of the Roman Catholic Church still constitute today a basic article in the discipline of that church: and in other countries the spiritual tribunals of the Roman church still inflict the punishment of fire, torture, and imprisonment upon the dissenter and the unbeliever. They have not changed in this important particular, nor can they consistently ever change. The church is infallible and its laws immutable; the punishment of heresy by imprisonment and death has ever been practised by the Roman Catholics, and to change this spiritual regulation would

imply that the church had in one instance been fallible—an admission which no true Roman Catholic was ever willing to make.

When the Pope congratulated General Eisenhower as the new President of the United States of America, "invoking divine blessings upon yourself and your administration of the American people," what he really did was express pity and compassion toward the General and the American people for, in his eyes and according to the letter and the spirit of Canon Law, they—the new President and the people—are regarded as unchristian heretics, spiritually dead in sin, doomed to eternal burnings and living in the midst of moral pestilence and death. The Pope believes that the light of the glorious sun of truth has never reached us, while he is warmed in its full and unclouded radiance. As Protestants we hear no masses, we receive no sacramental unctions, we employ no father confessors, we do no penance, we procure no priest to pardon our past and future sins; and if there is anything that would make the Roman hierarchy a bitter enemy of our republican government, it is the fact that it tolerates a religion which allows such damning sins of omission as these.

From these facts it follows that if the head of the Roman Church should ever exert a political influence in any state, every Catholic would be at his command, and would to the extent of his influence contribute to forward the papal designs, even though it might conflict with his interest and wishes. History reminds us that during the conflict between the Mexican government and the Vatican the Roman Catholic believer was taught by his priests that he may desert his government, that he may fight in battle against his country, and if unsuccessful, the consequences of his action would be of but temporal nature. The Mexican "cristero" believes even today that disobedience to the Pope is treason to his God, and brings upon the perpetrator the pain of eternal damnation.

America prayed for guidance and wisdom during the election period. We believe that God granted that guidance and



that wisdom. But the task is not finished. Devout Americans must not stop watching and praying.

Two of our last Presidents have indulged in drinking the cup of compromise with the Vatican. A bridge of intimacy between the White House and Rome was almost built. The Constitution of the United States was threatened when attempts were made to elevate the Roman Catholic Church to a privileged position. The efforts of interested parties to create diplomatic relations between America and the Vatican placed the nation in a most critical state and only the prompt and intelligent patriotic reaction of Protestantism and freedom loving people saved us from the claws of Roman ecclesiasticism and politics.

We have reasons to express deep concern over the Pope's motives in congratulating General Eisenhower. It may be too early for our new President to suspect that behind the Pope's "cordial felicitations" there are unholy machinations. We only hope that as Chief Executive he will never commit himself to any pacts with the Vatican nor leave the White House open to the ambitions of the Roman hierarchy in America. Patriotic Americans were startled when the (Catholic) 'Register' of March 25, 1951 informed that according to Ace Correspondent Karl H. von Wiegand, "General Eisenhower was said to have assured the Italian leader (de Gaspari) that, because of Rome and the Pope's influence as a spiritual leader, Northern Italy, Rome and the Vatican would be defended at all costs by the Western Powers."

American Protestantism, whose prayers, efforts and hopes constitute the most solid foundation of our democracy and freedom, must continue to exercise alert vigilance and watch that the wall of separation between the church and the state will remain untouched.

### *The Fires Of Inquisition Over America*

It looks as though America is not too far from seeing the fires of the old Spanish Inquisition rekindled on its soil. Roman Catholicism,

claiming infallibility, cannot repudiate the errors of the past—cannot change for the better. "Always and everywhere the same" is its motto. It may be apparently modified in some respects, while its spirit and tendency and aims remain unaltered. It may conceal its odious features and plausibly explain its obnoxious actions; yet as a system it is perpetually at war with American institutions. Lafayette, the great Frenchman who perilled his life and fortune to help establish American liberty, said: "If ever the liberty of the United States is destroyed, it will be by Roman priests."

Last October 19, Roman Catholic Bishop Russell J. McVinney, of Providence, R. I., "gave the people of his diocese one of the most severe interpretations of divorce laws yet laid down," said 'Time' Magazine of November 3, 1952. The Pastoral Letter, which was read at all Masses in all churches throughout the state, contained the following regulations:

"Catholics who attempt marriage before a non-Catholic minister of any sect whatsoever incur by that very fact an excommunication reserved to the Bishop. An excommunication is a serious penalty by which a person is excluded from the communion of the faithful. It entails the loss of all rights and privileges which a person possesses as a member of the true Church of Christ; for example, the right to Christian burial, the right to act as a sponsor at a baptism or confirmation. Catholics who attempt marriage before a civil official; for example, a judge or justice of the peace, incur by that very fact an excommunication reserved to the Bishop. It is strictly forbidden for the faithful to be present at marriages which are attempted by a Catholic or a fallen away Catholic before a civil official or a non-Catholic minister."

Catholics are forbidden to act as witnesses, attend parties, give bridal gifts or even send cards of congratulation if a marriage takes place outside the Roman Catholic Church:

"Moreover, it is forbidden for the faithful to show approval in any outward form whatsoever to a contemplated marriage by a Catholic which

is to take place outside the Catholic Church. This includes sponsoring or attending a party in honor of that person, giving a bridal gift, sending a card of congratulations, and so forth."

Catholic lawyers are forbidden "under pain of mortal sin" to represent plaintiffs in suits for separation, divorce or annulment of a marriage performed by a Catholic priest, unless they obtain prior permission of their bishop:

"Furthermore, a Catholic lawyer may not, under pain of mortal sin, approach the civil courts as attorney for a plaintiff seeking either a separation, divorce, or annulment of a marriage which had been contracted before a Catholic priest unless the plaintiff or the lawyer has first obtained the permission of the Most Reverend Bishop to institute proceedings."

The original rule prohibiting church marriages between Catholics and non-Catholics was promulgated by the Third Plenary Council of Baltimore in 1884, but its enforcement was left to the individual bishops. It has been relaxed in several dioceses in the last three years, including the Archdioceses of New York and Boston. Nevertheless the Acts and Decrees of the Plenary Council of Baltimore, are in full effect. Having been sanctioned by the authorities at Rome, they are the law for the Roman Catholic Church in America. The fact that they are not enforced in every diocese does not mean that these Decrees have lost their validity.

Here is a case of flagrant conflict between Roman Catholic law and American legislation. The contests, present and prospective, depend upon the Roman Church's claim of supremacy. The state may assist the hierarchy in training its children, managing its people, safeguarding its property; but must not interfere with its authority even if the nation's stability is at risk. The Roman Catholic hierarchy claims, and so far as it can, enforces the supremacy of its power and "the immunity of the church and of ecclesiastical persons" from the jurisdiction of the civil authorities. These claims are far-reaching and portentous.

Bishop McVinney has acted in accordance with the doctrine and policy of his church; and his Pastoral Letter, written in this XXth Century, does not differ much from the hierarchy's aims of the last century. In fact, he could have copied the words which appeared in "The Catholic World" of July, 1870, under the title "The Catholic of the 19th Century":

"The Catholic, like the church, is one and the same in all ages and all times... The most obvious, interesting, and important view of the Catholic in his relation to the century is that of voting... We do not hesitate to affirm that in performing our duties as citizens, electors, and public officers, we should always and under all circumstances act simply as Catholics; that we should be governed and directed by the immutable principles of our religion, and should take dogmatic faith and the conclusions drawn from it, as expressed and defined in Catholic philosophy, theology, and morality, as the only rule of our private, public and political conduct. Those things which are condemned by Catholic justice we should condemn; those things which are affirmed, we should affirm..."

The same magazine, in its January, 1870 issue, stated: "My right of conscience is the law for the state, and prohibits it from enacting anything that violates it. My conscience is my church, the Catholic Church; and any restrictions of her freedom, or any act in violation of her rights, violates or abridges my right of freedom of conscience... The state is just as much bound to respect, protect, and defend the Catholic Church in her faith, her constitution, her discipline and her worship, as if she were the only religious body in the nation..."

The Roman Catholic Church holds that all the legislation of the state, all the civil and religious rights of others, and even the public safety must bow to the supremacy of the Roman Catholic Church; that she is unquestionably and infallibly right; and that everything which conflicts with the decisions of popes or councils violates the Catholic's right of conscience, and must be abolished.



## Deceitful Apologists

American Roman Catholic apologists publish many ambiguous statements with the explicit purpose in mind, (1) to beguile Protestants into believing that the Catholic Church concedes there is a chance for them to be saved outside of that Church and thus persuade them to continue to contribute in a financial way toward the building of Roman Catholic churches, schools, colleges, hospitals, convents, etc.; and (2) to reduce the threat of religious intolerance and bigotry against the Roman Church.

The reaction of the Jesuit priest, Rev. Leonard Feeney, sheds strong light on this devious practice. He charged that the Rev. William J. Keleher, another Jesuit and president of Boston College, was guilty of heresy when the latter taught his students the following theses:

"1. That there may be salvation outside of the (Roman) Catholic Church;

"2. That a man may be saved without admitting the Roman Catholic Church to be supreme among all churches;

"3. That a man may be saved without submission to the Pope."

The tragic result of this case was this: Feeney was silenced by Archbishop Cushing of Boston through a suspension "a divinis" (i.e. an ecclesiastical censure through which Feeney lost all his spiritual priestly powers).

Here is a strange paradox indeed. Feeney is regarded by his Church as a heretic because he upheld the true orthodox teaching of his Church, while Keleher is

Edward Cunningham, Brendan MacGovern, Temple Morgan and Richard Picardo, arrested and fined in Pittsburgh for selling a booklet in defense of Father Feeney, after being trailed by a Catholic priest.



FOUR . . . Edward Cunningham, Brendan MacGovern, Temple Morgan and Richard Picardo (left to right), all shown as hearing as which they were fined \$25 in charges of selling pamphlets without a permit. Men are followers of the banned Catholic priest.

SATURDAY, OCT. 12, 1952 PAGE 3  
PITTSBURGH SUN-TELEGRAPH

## 4 Laymen Win Fight to Sell Religious Book

Four young followers of a Boston priest who contends salvation is impossible outside the Catholic Church today had won their fight to sell a book explaining their views in Pittsburgh.

They also won a ruling from Assistant City Solicitor Frank J. McKenna that Magistrate John J. Fiorucci had erred in fining each of them \$25 for peddling books without a city permit. The fines were returned to the four young men, who are followers of the Rev. Leonard J. Feeney, who had been silenced by his archbishop.

McKenna ruled that the four were right in insisting that members of a religious organization soliciting funds for religious purposes do not need a permit. McKenna commented:

"I certainly don't agree with their interpretation of Catholic doctrine but they do have certain civil rights which must be respected."

The Vatican's Sacred Congregation has ruled that a "good disposition of soul whereby a person wishes his will to be conformed to the will of God" is sufficient for salvation, regardless of denomination, "when a person is involved in invincible ignorance" of Catholic teachings.

considered to be a loyal and faithful son of his Church because he supported unorthodox teachings condemned by the Roman Catholics as heresies. This is only one of many instances which show that there are countless heretics and defenders of heretics in the Roman Catholic Church. As we now see it, the only sin of which Father Feeney may be accused is that he committed an error in tactics rather than an error of doctrine. And for his error in tactics, an unpardonable sin in the eyes of Archbishop Cushing, Feeney had to be suspended "a divinis;" otherwise, he would have thrown a monkey-wrench into the gears of the propaganda machine of the Roman Catholic Church which is sustained financially by the hundreds of

thousands of dollars donated by the Knights of Columbus and which has been and is still trying to induce Protestants to join the Roman Catholic Church with the enticement that the ideas and rulings of the Roman Church on sin, salvation, marriage, education, labor, etc. are the same as those held by Protestantism.

### *Coming in February..*

A revealing feature article on the Roman Catholic claim that "Outside the (Roman) Church There is no Salvation."

## Holy Scripture and Tradition

By ALFREDO FLOREZ

THE COUNCIL OF TRENT, at the outset of its proceedings, defined the authority of Holy Scripture and tradition as follows:

"The holy, ecumenical and general Council of Trent, lawfully assembled in the Holy Ghost, the same three legates of the Apostolic See presiding, keeps this constantly in view, namely, that the purity of the Gospel may be preserved in the Church after the errors have been removed. This (Gospel), of old promised through the Prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, promulgated first with His own mouth, and then commanded it to be preached by His Apostles to every creature as the source at once of all saving truth and rules of conduct. It also clearly perceives that these truths and rules are contained in the written books and in the unwritten traditions, which, received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand."

Tradition was invented and imposed by the Council of Trent in the 16th Century. Neither the Council of Trent nor the Vatican Council nor any pope has given to the world fixed rules on tradition. Again, to indicate the nature and characteristics of tra-

dition of equal authority with Scripture requires an infallible authority discerning on this rule of faith.

Tradition is a rule which it is quite impossible for the individual to apply. Abbe Migne, in the prologue to his edition of the Fathers, tells us that out of the innumerable works which constitute the Catholic tradition he has formed one unique and admirable work, the materials which he had to gather being often fragments and small works without number, scattered here and there, some of them unedited, drawn from books and manuscripts belonging to all places, all ages, and languages, and now for the first time united in his library.

And what is the size of this convenient compilation? The Latin Fathers form two hundred and twenty-two thick volumes; the Greek Fathers, one hundred and sixty-seven volumes. But this is only in reference to the Fathers: there are other sources of the Catholic tradition, as the decrees of councils, popes, etc., for which you must search elsewhere. And then, when we search for Apostolical traditions in writings of the Fathers,

*(Continued on page 29)*

*The encyclical of Pope Pius IX, in which he declared the Immaculate Conception of Mary a Dogma, contains the following declaration: "... the whole of our confidence is placed in the most holy Virgin, since God has placed in Mary the fulness of all good, that accordingly we may know that if there is any hope in us, if any grace, if any salvation, it redounds to us from her, because such is His will Who hath willed that we should have everything through Mary . . . (She) has brought salvation to the world . . . is the safest refuge and most faithful helper of all who are in danger, and the most powerful mediatrix and conciliatrix in the whole world . . ."*

## THOMAS AQUINAS REFUTES THE DOCTRINE OF THE IMMACULATE CONCEPTION OF MARY

THIS DOMINICAN MONK, Universal Doctor and Patron of all theologians of the Roman Catholic Church, gives the most conclusive verdict on the question of this dogma by stating that it was impossible that the Virgin Mary could have been born without original sin.

The authority of St. Thomas Aquinas in matters of theology, his teachings and definitions constitute the last word among scholastics. All theologians of Rome are bound to hold his conclusions as the only true doctrine in dogmatic as well as in moral theology. Popes, Councils, Catholic schools, colleges and seminaries, must be guided by his *Summa Theologica*. In general he is regarded as the brightest light in the field of Sacred Theology.

Though the present Pope has promulgated the Dogma of the Ascension of Mary and her worshipers may be already working on the next dogma of the *Second Coming of Mary*, the question of the Immaculate Conception remains as one of the most con-

troversial issues not only amongst the dissident churches but even inside the Roman Catholic Church. Thus the necessity of presenting St. Thomas Aquinas' mind and teachings on this subject.

Roman Catholic thinkers are invited to re-study their greatest guiding light in Theology. The modern scholastics, the disciples of Thomas Aquinas, cannot close their minds to reality nor force themselves to accept such illogical theories as that of the Immaculate Conception of Mary. Centuries passed before casuists taught, with no foundation but pious fancy, first that she was purified from sin at the Annunciation, and then that she was originally immaculate. The lavish, unscriptural, and irrational homage paid to the Virgin Mary renders her less respect than other holy women whom the Bible calls us to honor and resemble.

Mary was blessed, yet her blessedness was not in herself. Not her merit, but God's grace made her blessed. As E. J. Robinson pointed out, in two

senses she was blessed. First as a mother. She was the Messiah's mother. The Divine Child was her own. She held in her arms Heaven's grandest gift to men. Her lap was a throne of the King of kings. No earthly glory could have ennobled her. The majesty of the Tetrarch and of the Emperor was dust on her Offspring's footstool. "Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women." On one occasion, while her Son was engaged in His public ministry, a woman cried to Him: "Blessed is the womb that bare Thee, blessed the bosom where Thy lips were pressed."

The second sense in which Mary was blessed rested in the fact that she was a true believer. But for this, the honor of being the Lord's mother would have availed her nothing. In her maternal blessedness she ministered as a ready instrument to the world's salvation: in the blessedness of faith, as a principal agent, she found her own. She was the object of God's favor in both lines of happiness, and in both there was the concurrence of her own mind and will: in the former, Divine election was paramount; in the latter, human choice, inspired and aided by the grace of God, was absolutely indispensable. "Blessed is she that believed."

In the words, "My spirit hath rejoiced in God my Saviour," Mary owns herself a sinner, needing salvation, lost but for redeeming mercy; and He Who will deign in flesh and blood to be her Son, as she was taught by Gabriel in language she cannot forget, is the Lord Whose saving goodness she exults to sing.

No protestant could have stated the truth more plainly than has a Roman Catholic author thus: "She is still the

same humble 'handmaid of the Lord' as she was before, and she rejoices in God 'her Saviour,' thereby proclaiming that truth which the Church has never ceased to teach, that whatever gifts and privileges might have been bestowed upon her, they were all entirely due to the merits of the passion and death of her own Son."<sup>1</sup>

#### Universality of Original Sin

Omitting even the passages I-II q. LXXXI, art. 8 and the Quaest. Disput. (De Malo, q. IV, art. 6), in which St. Thomas Aquinas asserts with singular force the universality of original sin, he discards any possibility of building a thesis in favor of the Immaculate Conception of Mary:

"Christ excelled the Blessed Virgin in this, that He was conceived and born without original sin; however, the Blessed Virgin was conceived in original sin, but not born in it."<sup>2</sup>

The defenders of the dogma present this argument: "It seems that it may be permissible to celebrate the conception of our Lady. If then it should not be permissible, it is not permissible simply because she was conceived in original sin. But she was not conceived in original sin, as it appears; because the Blessed Virgin was made to be in a special way the temple of God. Therefore, she had to be prepared in a special way for this. However, she was not prepared in a special way as regards her body, which was conceived by a union of sexes; nor even as regards her soul, because others are even regarded as being sanctified in the womb; and so it remains that she was prepared in a special way in order to

<sup>1</sup>Northcote

<sup>2</sup>Exposito in salutationem angelicam

be immune from original sin; and so it is permissible to celebrate her conception."<sup>3</sup>

But St. Thomas does not find the above argument as being sufficiently convincing, and solves the question with the following reasoning:

"I reply that two questions must be introduced here: the principal and the accessory, to wit whether the Virgin was conceived with original sin; this ought to be settled first of all.

"Therefore, it is necessary to consider carefully, that everyone contracted original sin because of the fact that one was in Adam according to the seminal principle, as Augustine says in his epistle on Genesis. Consequently the Blessed Virgin too proceeded from Adam, because she was by way of a union of sexes, like others; and so she was conceived in original sin and included in the universality of those of whom the Apostle (Paul) says in Romans verse 12: 'In this all have sinned.' From this universality only Christ is excepted, because he was not in Adam according to the seminal principle; otherwise if this were fitting to another as with Christ, that person would have no need for the redemption of Christ. And so we ought not to give to the Mother (Mary) that which subtracts something from the honor of the Son, who is the Saviour of mankind as the apostle says in the first letter to Timothy, verse IV."

#### Conception and Sanctification

St. Thomas declares that although the Blessed Virgin was conceived in original sin, it is to be believed never-

theless that she was sanctified in the womb, before she was born. And so, concerning the celebration of her conception, a different custom of Church has sprung up. For the Roman Church and many others believing that the Virgin was conceived in original sin, did not celebrate the conception of Mary. Others considering her sanctification in the womb, the time of which is ignored, celebrate her conception: it can even be believed that she had been sanctified immediately after the conception and the infusion of her soul.

Whence this celebration must not refer to the conception in virtue of her conception but rather in virtue of her sanctification. So, therefore, her so-called conception must not be thus celebrated, because she would have been conceived without original sin.

The following is what St. Thomas teaches in this article of the Quodlibet:

a) Mary was subject, like all the descendants of Adam, to the sin of origin for these two obvious reasons: Because she was not generated by a virgin mother, but born instead through that ordinary way by which all men are born; and then, because if she were conceived immaculate, she would have had no need of being redeemed by Christ, which is a thing untenable in the faith.

b) However, Mary, notwithstanding the original sin contracted, was indeed a fit temple of the Most High, because of the fact that she was adorned, after being conceived in sin, with an abundant number of graces.

St. Thomas expounds the same doctrine when he investigates the time in which Mary was sanctified, and he discusses three hypotheses:

<sup>3</sup>*Questioni quodlibetali, in quodl. VI, q. V, art. 7.*



a) If Mary was sanctified before the conception of her body was completed, or, in other words, if the generative act of her parents had to transmit to her original sanctity; b) if she was sanctified before the soul became united to the body, or in the very same instant of the union of the two; c) if at least she was sanctified before birth.

St. Thomas gives the following answers:

a) Mary did not receive the grace of sanctification in virtue of the generative act of her parents. God could have, if He wished it, perfected Joachim and Ann in such a way as to give them the power to transmit to her holiness, but this was not convenient. To accomplish this God would have had to extinguish in them concupiscence, while on the other hand it is convenient that concupiscence be taken away only after this present life.

It must be said about the first question: that in no way could she have been able to be sanctified in her parents, nor even in the very act of her conception. Even a special personal condition (or quality) is not transmitted from parents to child, unless it be something pertinent to the corporal nature: as for example the grammar of the father is not transmitted to the son, because it is a personal perfection. And whence the holiness of the parents could not have been transferred to the Blessed Virgin, unless there was provided in them not only that which was proper to her person but also that which was proper to her nature in as much as it was of the same kind; this indeed God could have done, but it was not proper. Even the perfect care of a nature pertains to the perfection of glory: and so even in this state of

life her parents were not provided in such a way that their child could be conceived without original sin, and thus the Blessed Virgin was conceived in original sin.

b) It must be said about the second question: that the sanctification of the Blessed Virgin could not have decently taken place before the infusion of her soul, because she was not yet capable of receiving grace; but not even in the very instant of infusion, so that then she could actually preserve herself through the infused grace lest she should incur original sin. For Christ stood singly among the human race in this that he had no need of redemption, because he is our head; but it was convenient for *all* to be redeemed through him. However this could not be possible, if another soul were found which was never infected with original stain; and so this is conceded neither to Mary nor to anyone else except Christ.

Having excluded from Mary the right of sanctification in virtue of generation, having excluded the fact itself of sanctification at the moment in which the soul was united to the body, Thomas Aquinas admits however that Mary was sanctified before she was born.

c) It must be said about the third question: that the Blessed Virgin was sanctified before her nativity.

Even here appears the same teaching of Thomas Aquinas, that is:

a) Mary was not conceived immaculate either because the generative act of her parents necessarily transmitted to her the common sin, such an act is not free of concupiscence; or because otherwise Jesus Christ would not have

*(Continued on page 28)*

## How ROME Won in CALIFORNIA



Rome has carried the day for her parochial school tax exemption in California. It is a shameful victory, purchased with

1. Unlimited money
2. Political venery
3. Unscrupulous falsehood

THE STAGGERING amount spent by the Church represents at least twice the outlay of the opposition. In San Diego County, (incidentally, the one great population center which returned a thundering 'NO' vote), proponents of Proposition 3 for several weeks had displays on a dozen large bill-boards, a form of advertising so expensive that the opposition couldn't afford one bill-board for a single week.

They ran a movie trailer in all the Fox theaters, lavish newspaper advertising, a radio and TV barrage. They distributed a throw-away newspaper. Expense was no consideration. With the access to public funds disguised as subsidies to 'charity' which their political stooges provide for them, they are in a position to fight the tax-payer with his own money.

In the matter of political venery, the way their Bill was blitzed through the California Legislature speaks volumes. Sprung in the Emergency Session where it had no business, the Bill was railroaded through in 12 days less than the legal 60. The date of hearings in the Assembly was set forward without notice. No hearings whatever were held in the Senate, although petitioned for by several State-wide organizations.

It is evident that the Church of Rome controls the California press. None who remember the way our San Diego paper suppressed news of the Blanshard rally will be surprised to hear that it faithfully promoted Proposition 3. In this it echoed the whole

California press. Does the Church own these papers outright, through the sort of business 'front' she uses for most of her commercial enterprises, or does she merely pressure the editors into subservience? Probably both. She is a past master at intimidation. All our speakers, including Admiral Standley, were pressured. Several received threatening letters and bullying anonymous phone calls. Precinct workers were followed by troops of uniformed Catholic Boy Scouts, ready to tear up any literature left within reach.

But the most deadly technique was the resort to flagrant, unqualified deceptions when it was seen the measure could not win on its own merit.

The first deceit, of course, was the shopworn cry of 'Communism'. (This from a Church which is identical twin to the Communist set-up!) However, in view of the substantial type of citizens who early identified themselves as opponents of Proposition 3, this silly subterfuge made the prelates look so ridiculous that it was quickly dropped.

Next, Proposition 3 was represented as emanating from several of the Protestant sects which maintain parochial schools. As a matter of fact, the word 'Catholic' was avoided in their literature, their authorship of the Proposition carefully soft-pedalled.

Against the array of crack-pots and self-seekers stood the dignified bulk of the Council of Churches, the State organizations of several great denominations, and the revered figures of some of California's most distinguished churchmen. The hierarchy's second deceit had fallen flat.

Deceit number three was implicit in the title of the measure as drawn up by its proponents for appearance on the ballot. This specified tax exemption for 'non-profit schools of less than collegiate grade' oper-

ated by religious, hospital, or charitable institutions. This wording was a masterpiece of duplicity. No hospitals maintain schools of 'less than collegiate grade'; such schools operated by charitable groups are already exempt. The wording was deliberately designed to mislead voters into imagining a YES vote would help hospitals and charitable institutions.

Deceit four was an oft-repeated radio skit in which little Johnnie's mama and papa deplore the crowded condition of his school and ask all citizens to vote 'YES' on 3 in order to provide proper facilities for 'California's schools'. Never once was the word 'parochial' used. The purpose was to trick people into voting for Proposition 3 in the belief that they were voting for the public school aid Bill, Proposition 2.

But the fifth deceit was the most dastardly—and the most successful. In fact, to it alone the hierarchs owe their victory.

In newspapers, folders, radio, and billboards Proposition 3 was represented as aiding the crippled, spastic, and retarded children of California. A pitiful poster of a small boy in braces appeared all over California, with the legend: 'YES' on 3 MEANS HELP FOR ME'. 58 special schools were listed as benefiting from Proposition 3. A 'League of Schools for Handicapped Children' was cited as their spokesman, and sponsor of the Proposition.

This information was a plain, unvarnished deceit. Not one of the 58 schools benefits to the extent of a single penny. All whose ownership of their property qualifies them for tax exemption are already covered by the present Welfare Law. Not only will Proposition 3 do nothing for these schools, but, as stated in the protest of the Board of Directors of the California Society for Crippled Children, as made to the sponsors of Proposition 3, by creating a wholly false impression this publicity will react detrimentally on their annual stamp sale, their one big source of revenue. The Board contacted all schools mentioned, to find that none had given permission for use of its name; none had ever heard of the 'League of Schools for Handicapped Children'.

This letter from the Executive Secretary of the Crippled Children's Society was read by Admiral Standley over the air, but no word of it crept into the press. This is the regular practice of our San Diego paper, which screens all material with the Roman Catholic authorities. For instance, within moments of the first release to the editor of the UNION of Admiral Standley's stand on Proposition 3, a phone call asking verification came from Attorney William P. Mahedy, Knight of St. Gregory; a few hours later a wire arrived from the Admiral who was being pressured by Catholic hierarchs in Washington, D. C.

But to return to the Crippled Children Angle. For three days before Election all Fox theaters ran a trailer advertising a YES vote on Proposition 3, and showing a little crippled boy staggering across the floor into his mother's arms. It was this "trick" that won the hierarchy the election.

It may be asked: How is it possible that the prelates would risk so public a falsehood?

First, because Rome can count upon the press to suppress denials, or proofs of her mendacity.

Second, because the statements, although completely false, were not of an actionable character, such as fall under the libel laws.

Third, because organizations for handicapped children have very limited resources, and can afford to use none of them in litigation.

These three considerations made it perfectly safe for the hierarchy to impose upon the Crippled Children's Societies, to endanger their funds, to heartlessly use them as a disguise, with cynical hypocrisy playing up the pathos of the crippled child while jeopardizing his prospects.

Whatever the outcome, this campaign has performed a great service. It has awakened thousands of easy-going non-Catholics from a life-long attitude of genial, indulgent respect for the Catholic hierarchy by starkly revealing to them the manner of men with whom they deal,—men with no God but Greed, no Religion but Power.

DEE SMITH



- The following is a copy of a letter received from REV. LUCIANO NEGRINI:

## The Most Publicized Roman Catholic Priest Of 1952 Comes to Christ

**Rome Had Condemned Them**

**Negrini Anxious to Do Missionary Work in South America**

Dear Dr. Montañó:

I believe in what Rev. Horan, of the Irish Church Mission, told me yesterday: that our Lord permitted us to reach the truth after many hardships.

For a year I was fighting not for victory but for truth. Providence led me to the supernatural truth with the imperative "Search the Scriptures." I read the Bible again and again with a simple mind and in those words that many Catholic clergymen pronounce without thinking about the meaning, I found peace and happiness.

Meditating in the Bible, I found that I was not wrong when during my fifteen years in China I was trying to preach only the Bible. My Bishop used to say that I preached more like a Protestant than like a Catholic.

Now we are here for three months as guests of the Irish Mission Society. I'm taking theology lessons every day, and I hope to learn fast what is necessary to enable me to work for the spreading of the Gospel and the salvation of souls.

But the difficulty is that in Ireland, as you can imagine, it is almost impossible for us to work. On the other hand I should like to deal again with the primitives since I'm accustomed already to that simple and poor life.

I tell you frankly that, if our Lord would permit, I should like very much to work among the natives in South America. I wonder if you, Dr. Montañó, and your honorable committee would mind giving consideration to my wish and order us to South America as soon as possible to help your Mission.

The many prayers and financial contributions from your group have helped us to stand.

Although Rev. Horan and all the staff are very nice to us, they themselves feel that our position in Southern Ireland is very unsafe.

Wishing many blessings upon you and upon your work, we hope and pray to receive soon good news from you. God bless you.

Sincerely,  
**LUCIANO NEGRINI**

P.S. Sorry! I almost forgot to thank you for the last two checks which you sent to us. Please extend our thanks to the kind contributors. Thank you.

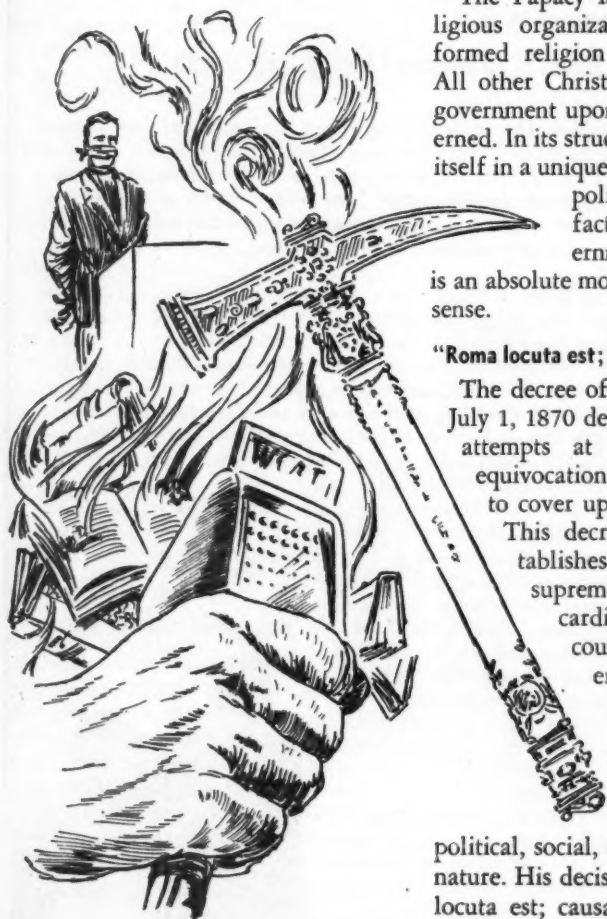
**But Christ Rescued Them**



## SWORD FROM THE TOWER



# VATICAN POLICY IN RELATION TO DEMOCRACY AND FREEDOM



The Papacy is the one politico-religious organization that has transformed religion into an absolutism. All other Christian bodies base their government upon the will of the governed. In its structure, the Papacy finds itself in a unique class. For it is at once political and religious: in fact, it is the only government in existence that

is an absolute monarchy in the strictest sense.

**"Roma locuta est; causa finita est."**

The decree of papal infallibility of July 1, 1870 definitely demolishes all attempts at subterfuge, evasion, equivocation, etc., that might tend to cover up this astounding fact.

This decree of infallibility establishes the Pope as a being supreme over the college of cardinals, bishops, church councils, churches, governments, constitutions, kings, laws, etc. He needs not the advice of any one on any particular subject, whether it is of a

political, social, economic, or religious nature. His decisions are final: "Roma locuta est; causa finita est." ("Rome



[through the pope] has spoken; the case is closed.") As regards his judgments, no appeal may be made either to a civil or an ecclesiastical court. In his office and person, the pope enjoys full plenary power; i.e., the legislative, judicial, and coercive power of the church.

### **The Papacy is an Absolute, Infallible Monarchy**

The Papacy is so completely monarchical and absolute that priests, bishops, cardinals, etc., have no voice or power to alter the Pope's definitions, decrees, decisions, opinions; and the laics simply have no right whatsoever to interfere in the government and administration of the Roman Church, not even in the selection of local parish priests.

Hence, the Papacy personifies absolutism in its purest form. It is the only monarchy of its kind in the world today. Three hundred million subjects all over the world render to it slavish obedience. They have not even the slightest voice in the government and administration of the Roman Church. Every degree and type of power is possessed by one man only: the Pope.

Thus, the Pope, claiming to be infallible in faith and morals, and supreme over all civil communities of Christians, assumes that he and he alone has the right to exercise a full measure of control over the individual citizen whether he is a member of the Roman Catholic Church or not.

To be more practical and specific, we pose this question: What is the attitude of the Papacy toward governments where democratic principles are practiced, as, for example, the United States? Does the Papacy recognize the

right of the individual to choose his own religion? Does it establish restrictions as regards freedom of worship, speech, and press?

In answering these momentous questions, we shall not follow the policy of refuting the arguments of irascible American Roman Catholic apologists who are, in the main, half-baked, evasive, and doctrinally heretical in the Roman Catholic sense. We shall rather comment upon the tenets of triumphant Roman Catholic orthodoxy as presented by Roman Catholic theologians, historians, apologists, and ecclesiastical authorities such as bishops and popes. Once we review their statements, we are forced to conclude that restriction of freedom of worship, speech and press is set forth officially by the Papacy as a proper and necessary requisition.

### **Democracy and Its Fruits Condemned**

Orestes A. Brownson, an American Roman Catholic apologist, once wrote: "Democracy is a mischievous dream wherever the Catholic Church does not predominate to inspire the people with reverence and to teach and accustom them to obedience to authority."<sup>1</sup>

Pope Leo XIII condemns government by the people as a doctrine of unbridled license and one of the sorrowful fruits of the Protestant Reformation:

"Sad it is to call to mind how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, threw first of all into confusion the Christian religion, and next, by natural sequence, invaded the precincts of philosophy, whence it spread

<sup>1</sup>Brownson, O. A., *Quarterly Review of* 1845.

amongst all classes of society. From this source, as from a fountain-head, burst forth all these later tenets of unbridled license which, in the midst of the terrible upheavals of the last century, were wildly conceived and boldly proclaimed as the principles and foundation of that new jurisprudence which was not merely previously unknown, but was at variance on many points with not only the Christian, but even the natural law.

"Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all government is nothing more or less than the will of the people, and the people, being under the power of itself alone, is alone its own ruler."<sup>2</sup>

This theory of the Papacy on government is diametrically opposed to our democratic form of government which Lincoln in his Gettysburg address characterized as "government of the people, by the people, and for the people . . ." The Pope's affirmation does not accord with the praiseworthy phrase of the Declaration of Independence which states: "Governments are instituted among men, deriving their just powers from the consent of the governed."

Pope Leo XIII did not err when he declared that the Protestant Reformation gave the world the ideal of government by the consent of the governed. It was the Protestant reformers who for the first time proclaimed to the world the right of individual judgment and the sovereignty of the indi-

vidual conscience. These two pillars are the very democratic principles upon which all governments "of the people, by the people, and for the people" stand.

### Roman Church Intolerant of Tolerance

Since the Roman Church is not democratically constituted, it is naturally intolerant of tolerance in any shape or form:

"Neither Church (Roman) nor State, which are bound together upon the true basis of divine law, recognizes tolerance. The Church (Roman) does not, because neither true peace nor true love recognizes tolerance; the State does not, because, in conformity with its principles, it ought to tolerate nothing which does not agree with divine righteousness . . . Should the Church tolerate one adversary or sect, it must tolerate every one and therewith make a surrender of itself. The secular magistracy, however, which is penetrated with truth taught by the Church, must occupy the same standpoint. As little as that magistracy permits an independent society within its domain because this would lead to its own destruction, as little as it permits its subjects to be robbed of temporal welfare through uproar and civil war, even so little should it permit that, through societies which separate themselves from the authority of the church, which it is bound as a faithful confederate to protect, the aforementioned subjects should be deceived as respects the salvation of their souls."<sup>3</sup>

Here is sketched the true Roman Catholic ideal! Tolerance for all forms of religion is thus, according to Roman Catholic teaching, foreign to this ideal. Tolerance must be shown only for the Roman Catholic religion.

<sup>3</sup>Philip Hergenrother, *Lehrbuch des Katholischen Kirchenrechts*, pp. 511-513.

<sup>2</sup>Great Encyclical of Leo XIII, page 120.

## State Must Protect Church Against Intrusion of Other Religions

It is the contention of Roman Catholic authorities that the Roman Catholic State has the obligation of denying religious liberty to all but Roman Catholics.

"The authorization of every form of worship is a grave injustice in purely Catholic countries like Spain and South America. The unity of the nation in faith is too great a benefit for the State to be sacrificed without necessity; and when only one religion exists the State has duties toward it, and should protect it as far as possible from attacks and divisions."<sup>1</sup>

### "Liberty of Conscience Is Liberty of Perdition"

After giving firm approval of a pope's characterization of liberty of conscience as madness, Liberatore holds that "liberty of conscience is liberty of perdition." Again he states:

"As the individual, so the State has the obligation to embrace the true religion, and, having embraced it, it has not merely the right but the duty to secure the tranquil possession and conservation of it to its subjects with the exclusion of access to all false religions; and that not by imposing faith, which is induced by preaching, not by force, but by forbidding in the external order, over which alone it has power, the profession of false cults."<sup>2</sup>

"Liberty of worship," writes Costa-Rossetti, "in a society in which unity of Catholic religion exists, cannot be conceded . . . When unity of the Catholic (Roman) the only true religion, prevails, all other worship, which are consequently false and prohibited by the revealed law founded in the law of nature, constitute a public scandal, and

public scandals are to be sternly prohibited and punished by authority."<sup>3</sup>

Philip Hergenrother affirms the following as fixed and eternal verities:

"The Church (Roman) rejects the principle of free investigation which makes reason the judge over God's utterances and over her own teaching office; she knows herself as the only true Church, and cannot recognize Protestantism as another equally legitimate form of Christianity . . . She rejects in principle the freedom of all worships. Freedom of worship is in itself an evil."<sup>4</sup>

### Democratic Freedoms Condemned by Roman Catholic Theologians and Popes

After enumerating the list of liberties, such as liberty of conscience, worship, press, education, association, etc., practiced in modern democratic societies, Devivier not only denounces them as false, but also sets forth the true Roman Catholic platform:

"They are all false in principle. The Catholic (Roman) religion alone is true and binding upon all men. This church alone, by the will of God, has the right to exist and to spread throughout the world, to demand faith and obedience from all men. Every doctrine opposed to her teaching and all morals contrary to her moral law are condemned without further proof or appeal. Neither religious error or moral evil, the two deadly poisons for the intellect and the will, can ever have any right of existence or propagation . . . Neither the Church (Roman) nor the State can be taxed with intolerance and tyranny when they seek, as they did in the Middle Ages, to regulate the exercise of the human will and to diminish for men the facilities for evil, and thus prevent them from risking their happiness and welfare. Such restrictions, so far from being an act of violence, are,

<sup>1</sup>Hergenröther, Joseph, *Catholic Church and State*, English trans., 1876, pp. 359, 360.

<sup>2</sup>*Ibidem*, *La Chiesa e lo Stato*, pp. 54, 70.

<sup>3</sup>Costa-Rossetti, *Philosophia Moralis*, pp. 727, 729.

<sup>4</sup>Hergenrother, Philip, *Lehrbuch des Katholischen Kirchenrechts*, pp. 115, 116.

on the contrary, a great benefit to society, facilitating for its members the accomplishment of duty and rendering neglect or violation of duty more difficult."

At this point, it is well to review the record of the Papacy relative to the subject of personal liberties and rights. The Popes from Pius VII to Leo XIII have declared in their instructions and acts of church government that they were the faithful and legitimate heirs of medieval traditions. In 1805 Pius VII wrote a letter to the nuncio of Austria in which he sanctioned the plan of Pope Innocent III for repressing heresy, whereby the guilty offenders incurred the penalty of imprisonment, death, and confiscation of property, and heretical kings lost their kingdoms through the release of their subjects from all oaths of allegiance. Leo XIII was careful to condemn the teaching "which professes tolerance or indifference not only in civil but also in religious questions, and which teaches that God has given man full liberty, so that he may without any danger to his salvation join the sect which best suits his private judgment."<sup>8</sup>

Such a condemnation implies not only a condemnation of liberty of conscience and religious freedom but also as a logical consequence, a condemnation of liberty of thought, press, education, etc. As a matter of fact, Leo XIII later on did repudiate the latter freedoms when he explicitly said:

"So, too, the liberty of their king, and of publishing whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils."<sup>9</sup>

<sup>8</sup>*Bullarum Romanum, Ch. XVI, p. 47.*

<sup>9</sup>*Great Encyclical Letters of Leo XIII, p. 128.*

Gregory XVI in the Encyclical of May 26, 1832, denominated as deliramentum (madness) the belief that "liberty of conscience should be asserted and vindicated for everyone."

Pius IX in his Encyclical "Quanta Cura" of 1864 approvingly referred to the words of Gregory XVI and used this vigorous language:

"You know well, venerable fathers, that in this time not a few are found who, applying to civil associations the impious and absurd principle of naturalism, as it is called, dare to teach that the most excellent plan of public society and civil progress requires that human society should be constituted and governed without respect to religion, as if it did not exist, or at least without making any distinction between the true and false religions. And contrary to the teachings of the Sacred Scriptures, the Church, and the holy fathers, they do not hesitate to assert that that is the most excellent condition of society in which the government does not recognize the duty of coercing with prescribed punishments the violators of the Catholic religion except so far as the public peace may demand. Proceeding from the altogether false idea of the proper management of society, they do not fear to foster the opinion . . . called by our predecessor of venerable memory, Gregory XVI, a madness, that is, the opinion that liberty of conscience and of worship is the proper right of every man, which ought to be proclaimed by law in every rightly constituted society . . . While they rashly make such affirmations, they do not think and consider that they preach a liberty of perdition."

That Pius IX really meant to discard the modern practice of religious tolerance is proved by the contents of the Syllabus of Error which accompanied his Encyclical "Quanta Cura" of 1864. In this Syllabus of Error of Pius IX, the following propositions stand condemned as being erroneous:

"The Church (Roman) has not the

power of availing herself of force, or of any direct or indirect temporal power . . . In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other modes of worship . . . It has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship."

Having referred to the condemnation of liberty of conscience and separation of Church and State made by Gregory XVI, and having remarked on the strictures made by Pius IX in his Syllabus of Error, Leo XIII further stated:

"From these decisions of the popes, it is clearly to be understood that the origin of public power is to be sought from God Himself, and not from the multitude; that the free play for sedition is repugnant to reason; that it is a crime for private individuals, and a crime for States, to observe nowhere the duties of religion, or to treat in the same way different kinds of religion; that the uncontrolled right of thinking, and publicly proclaiming one's thoughts, is not inherent in the rights of citizens, nor in any sense to be placed among those things which are worthy of favor or patronage."<sup>10</sup>

Many concrete cases can be cited to show that Leo XIII applied these dogmatic maxims in a practical way. However, we shall relate only a few of them. Complaining of the presence of Protestant schools and churches in Rome, Leo XIII lamented: "Every reason persuades that in the holy city, consecrated by the blood of the chief apostle and of so many heroes of Christianity, the religion of Christ (i.e., Roman Catholic) ought to reign su-

preme, and the universal teacher of the faith (the Pope), the avenger of Christian morality, ought to have unrestricted power to close here the access to all impiety and maintain the purity of Catholic instruction."<sup>11</sup>

Similarly, Leo XIII sent a letter to the Emperor of Brazil in 1889 in which he denounced the plan of the minister of State to grant liberty of worship and teaching. Such a plan of giving to creeds equal rights before the law, Leo XIII held as diminution of the rights of "that one true religion which God has established in the world and distinguished by characters and signs very clear and definite, in order that all may be able to recognize it as such and embrace it." Again:

"With the said liberty is placed in the same line truth and error, the faith and heresy, the church of Jesus Christ and any human institution whatever. . . . Already on other occasions, in public documents addressed to the Catholic World, we have demonstrated how erroneous is the teaching of those who, under the seducing name of liberty of worship, proclaim the legal apostasy of society from its divine Author."<sup>12</sup>

Thus the popes and Roman Catholic theologians hold that it is right and proper to curtail personal liberties in order to preserve immune the supremacy of the Roman Catholic religion. They repudiate the principle of separation of Church and State. They hold that an exclusive preference must be shown to the Roman Catholic religion. And they firmly believe that freedom of press and speech must be severely restricted.

<sup>11</sup>*Epist. ad Card. Vicarium Monaco la Valletta, June 26, 1878.*

<sup>12</sup>*Epist. July 19, 1889.*

<sup>10</sup>*Leo XIII, Encyclical on Christian Constitution of States, Nov. 1, 1885.*



• Pope Leo XIII stated that "it is a grave and fatal error" not to permit the Church to participate and direct the affairs of the State: "To exclude the Church, founded by God himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error."<sup>1</sup>

## CHURCH *Vs.* STATE

By ANGELO LoVALLO

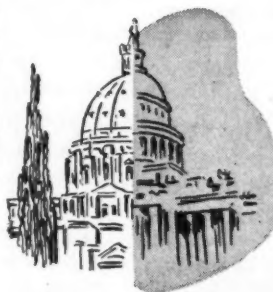
HOWEVER, some American Roman Catholics both of the laity and the clergy might retort that all these ideas of the popes and Roman Catholic theologians on the question of the relations of Church and State do not apply to the United States of America because it is heterogeneously non-Catholic. In answering this candid remark we say: first, let American Roman Catholics recall that it is official Roman Catholic teaching that the authority of the Pope by right is not limited to Roman Catholics only. It embraces all baptized Christians, no matter what their Christian denomination may be. "Every baptized person," says Liberatore, "is more a subject of the Pope than he is of any other earthly ruler."<sup>2</sup>

As to the obligations of non-Catholics, we cite the following from a work by Philip Hergenröther: "The Church considers all the baptized as subject to her laws. Whoever is validly baptized is made through baptism a member of the one Church of Christ. Baptism involves obligations to the fulfillment of the entire Christian law, subjection to the jurisdiction of the Church

(Roman). In consideration of the baptismal character *all the baptized are in duty bound to observe in general the laws of the Church.* Still, a distinction is made here in point of doctrine. *Formal heretics, namely, those who by their own act of rebellion have fallen away from the Church, are bound by all the Church laws without exception. Other non-Catholics are subject only to those laws which aim primarily at the common good of Christendom, not however, to those which respect immediately the sanctification of the individual.*"

The inference to be drawn is this: When the Pope and Roman Catholic theologians order that there should be union of Church and State for the good of Christendom, the non-Catholics, because they are subject to the laws of the Roman Church which aim at the common good of Christendom, must follow out the commands of the Pope and Roman Catholic authority to achieve a union of the Roman Church and State here in America.

Secondly, let American Roman Catholics read Pope Leo XIII's encyclical, "Catholicity in the United States," written specifically to the American Roman Catholic



<sup>1</sup>Great Encyclical Letters of Leo XIII, p. 121.

<sup>2</sup>Liberatore, *La Chiesa e lo Stato*, p. 39.

<sup>3</sup>Hergenrother, Philip, *Lehrbuch des Katholischen Kirchenrechts*, p. 117.

Church, wherein he declares: "For the Church amongst you, unopposed by the constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable states of the church, or that it would be universally lawful or expedient for the State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his Church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

Thus, Leo XIII holds that the great strides of the Roman Catholic Church in America have not been made because of the American principle of separation of Church and State, but in spite of it, and that it would be much more advantageous if Roman Catholicism became the religion of the State.

Thirdly, let American Roman Catholics recall the statement made by Pius XII on October 31, 1947. By implication he rebukes American Roman Catholics who believe that Church and State should be separate. He proclaims "that the Roman Church and State are inseparable. Lest anyone should think such a union should not be so close and complete, anything taught to the contrary certainly does not deny any union between the two and still less does it dictate a cold and disassociating cure of agnosticism and indifference."

Fourthly, Rev. Dr. G. Cocchi after condemning the principle of separation of Church and State as a system that is impious, absurd, unjust, etc., specifically states: "de facto many are the nations in which this system is practiced, as for example, England the United States of Amer-

ica, Brazil, Cuba, Canada, Austria, etc."<sup>4</sup>

We shall not show here what the Roman Church seeks in America through the union of Church and State. We shall let Roman Catholic authors speak for themselves:

"All that is essentially comprised in the union of Church and State can be thus formulated: The State should officially recognize the Catholic religion as the religion of the commonwealth; accordingly it should invite the blessing and ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the more important festival celebrations of the Church; it should recognize and sanction the laws of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the Church's members."<sup>5</sup>

Moreover, Dr. Cocchi, goes much further than Ryan and Millar and says that the State "ought not make laws that would contradict canonical legislations" (p. 84); "ought to help in those things necessary to the ecclesiastical society (Roman Church); ought to repel attacks of the enemies of the Church, and ought to help her (the Roman Church) against heresy and apostasy" (p. 84). "The civil society is held also to contribute temporal aid in those things necessary for her (Roman Church) in her proper order" (money for schools, churches, hospitals, convents, monasteries, etc.) (p. 84)

The State ought to recognize the fact that the "Church has authority in 'res mixtas' (mixed things) such as 'matrimony, institutions of children and youth (schools and colleges), the defense of public morality, contracts with oaths, holy days that must be celebrated by both societies, the disturbance of peace through heresy and its propagation, civil regulation as to sacred places, the administration of ecclesiastical goods" (p. 55); the State ought to recognize that "the Church enjoys indirect

<sup>4</sup>Op. cit., G. Cocchi, p. 82.

<sup>5</sup>Ryan and Millar, *The Church and State, Imprimatur Cardinal Archbishop Farley, MacMillan Co., 1922, pp. 34, 35.*

power over temporal and political things" (p. 50); "the Church is a true moral person with the right of possessing, retaining, and administering properties" (p. 94); the State cannot punish clerics for transgressing its laws as this "belongs to the Church because of 'privilegii fori'" (p. 92)<sup>o</sup>.

According to these Roman Catholic authors, the Roman Catholic religion should be the religion of the State, its Canon Law should be the law of the land, and the State should grant many other special privileges to the Roman Church.

It is evident from all the foregoing that the American Roman Catholic, the resident of a free republic, finds himself in an impossible position: while pledging loyalty to his own government and constitution, he also swears allegiance to a monarchical and unscriptural foreign government, the Papacy, whose fundamental principles are diametrically opposed to every democratic ideal.

Reasonable men should ground their beliefs concerning the relation of Church and State on the Word of God and on the facts of history. The Word of God clearly shows that Christian ministers and people, being citizens of a country, should render all due respect and obedience to the rulers and laws of that land. Since the spheres of the Church and State are totally different, the two must forever be kept distinct and separate, neither intruding in the sphere of the other. The Church should carry out its spiritual duties, and not try to control the State; and the State should faithfully fulfill its civil and political duties, and not attempt to hold mastery over the Church.

Our Lord Jesus Christ himself established the correct relation that should exist between Church and State when He declared: "My kingdom is not of this world . . ." (John 18:36). Again: "Render to Caesar the things that are Caesar's, and to God the things that are God's." (Mark 12:17)

In chapter 17:24-27, Matthew narrates that Christ, although King of heaven and earth, still obeyed the laws of his country and paid tribute to the Roman emperor.

The apostles, too, following the example

of Christ, ordered Christians to give all due respect and obedience to the government, rulers, and laws of their country. "Let every soul be subject to the higher powers" (i.e., civil powers). (Romans 13:1) "Put them in mind to be subject to principalities and powers, to obey magistrates, etc." (Titus 3:1) "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors . . ." (I Peter 2:13, 14)

Every true American and Christian should observe this biblical injunction: "Prove all things; hold fast that which is good." (I Thess. 5:21) Test every teaching of man by the Word of God and not by the word, philosophy, or traditions of men. The Pope's word is not divinely revealed truth. True revelation is found only in the Bible, given by the Holy Spirit, and nowhere else.

We urge Roman Catholics to accept God's Word as their only infallible rule of faith and morals, and the Holy Spirit as their only infallible guide. Trusting popes and priests and their word, men reject God and sink into the darkness of error. But, trusting the guidance of the Holy Spirit, and the infallible Word of God, the hearts of men are filled with light and the joy of heaven. Many Roman Catholic priests and people are discovering this blessed truth, and are rejoicing in the liberty by which Christ makes his people free: Christ "delivers them from the bondage of corruption into the glorious liberty of the sons of God."

If Roman Catholic laymen will diligently scrutinize the Scriptures and reliable history, they will be fully convinced that the claims of the Papacy are utterly baseless; thus they will learn that it is their duty to recognize Christ as the true and only head of the Christian Church, and henceforth it will be Christ whom they will honor, serve, and obey.

Christ is now ordering conscientious Roman Catholic laymen to fall out of the ranks of the Roman Church with these words: "Come out of her, my people, that ye be not partakers of her sins." (Revelation 18:4)

<sup>o</sup>Op. cit., Cocchi.

# A VISIT TO THE POPE

**W**HILE not a "pilgrim" in the accepted Catholic sense, I accompanied bands of pilgrims into the great basilica of St. Peter, through the "holy" door up to the enormous altar. This I did repeatedly to watch the faces of these hungry searchers for the papal blessing. Special trains disgorged their loads of faithful peasants from Germany, Austria, and all parts of Italy. Bus loads arrived from nearer parts. Wealthier Catholics arrived by air as Holy Year was about to terminate.

Rome has had a face lifting for the occasion. The old station which had been bombed during the war was replaced by an ultra-modern edifice which will shame the better stations of America. Across the plaza from this are the Baths of Diocletian built by the emperor centuries ago. Rome is a complex of the ancient and the modern.

One is shocked by the depreciation of the Italian money. A decade ago one paid five liras for a good meal but today it costs 500 to 600 liras.

We are told there are 600 churches in Rome, and not wishing to count them, we accept this figure. The pilgrims are required to visit only seven of these in order to obtain the coveted indulgences. We enter the great St. Peter's and are inspired with awe by its vastness, its beautiful sculpture and beautiful paintings. We go into the treasury—at a price, of course—as everything has a price in Rome. We calculate that of the million or two pilgrims who have come this year, at an average fee of \$10, a vast sum of money has exchanged hands at the command of the pope.

We go into the grotto under St. Peter's, which has been beautifully modernized and fill-

ed with the sepulchres of popes, and sense that the enormous structure above is built on the bones and relics of dead men. This causes one to shudder!

Relics abound in Rome. One sees the chains that bound Peter (or was it Christ?) in San Pietro in Vincoli, the holy stairs, and various articles of Mary's clothing, as well as of the apostles and martyrs. Here is a portion of the true cross, and countless relics to foster faith among a superstitious following. In St. Peter's we watch the crowds kiss the toe of Jupiter's statue, renamed St. Peter. It is kissed smooth through the centuries by devoted lips. The *scala sancta*, the stairway supposed to be the one Jesus mounted to Pilate's judgment hall, is crowded continually by reverent pilgrims.

In every basilica, in every exposition, on every street corner are the hawkers of rosaries, post cards, and other relics. This business alone has been enormous this year in Rome. The Vatican post office has shipped out many tons of post cards and letters bearing Vatican stamps.

We visit the Holy Office of the Inquisition, just behind the colonnade. It is innocent enough to look on, but one's flesh creeps as he thinks of the unholy history written in writhing, scorching human bodies, the sighs, the groans, and the screams of the millions it has done to death for the crime of thinking.

The walk around Vatican City is accomplished in a leisurely thirty minutes. The temporal power of the pope is satisfied by a smaller terrain than a million farmers rule over in the United States. Inside it is a beautiful garden, largely filled by the ancient edifices of the Vatican reputed to have more





than 1,000 rooms. A visit to the Vatican museum is, of course, a story in itself.

But we want to see the pope himself, and so follow a crowd of pilgrims—perhaps a hundred. They form at the bus and follow a priest. One man carries a cross, a couple of others, enormous candles, and they sing the same monotonous chant we have heard a hundred times. They stop before the large altar and repeat their "Our Fathers" and "Hail Marys" a prescribed number of times and take their places to wait for the entrance of the pope. We have arrived early to find a good place, but so have 20,000 others and the good places are scarce. By gently pressing and pushing, we find our way to within twenty feet of the entrance. Then follows a long time of waiting with priests praying and chanting in four languages successively through loud speakers. Finally, at exactly 12:00 noon, the red curtains part and the procession begins.

First soldier guards with rifles enter—perhaps 50 of them, then the papal officials. Then borne by 12 men on their shoulders, a huge chair on which the pope sits. He has a white skull cap and is dressed in white robes. We see the light flash on the diamond of his crucifix. Twenty thousand people shout "Viva il Papa!" "Long live the Pope!" He begins to salute the people genially on all sides, scattering his blessings with great liberality. He is carried through the full length of the great church to the great altar and steps from his chair to a red throne on a platform raised above the heads of the people.

The people are wild with enthusiasm. They cheer and raise their children to see his face. As one looks about at the beaming faces, one wonders if the participants understand the difference between *latria* and *dulia*—one, permitted devotion to a holy thing, and the other, devotion due

only to God. We fear the devotion given him is the type one should give to his God!

We slip out of our position near the entrance and crowd in as near as possible to the pope. We are but a few feet from him and listen to him as he gives a harangue first in Italian, then in German, French, English, and Spanish. Of the five languages, his English is the least well spoken. He is an old man but has great energy in voice and gestures. He calls upon groups which are there and they respond energetically, "Presente." We notice that a group from the American Army and Navy respond with a louder shout than the others. As the groups respond, he gestures naturally and graciously with both hands and head toward the direction of the voices.

He stands to give the apostolic blessing. He is flanked by two prelates in red and two in black. After giving the blessing, he steps down from the platform and spends a half hour greeting those nearest to him. They kiss his ring. He is attentive to little children of whom there are many. A group of peasants secures permission to give him a beautiful package of six bottles of wine. He speaks with them for some moments and we see the flash in their eyes as they talk to the head of their church.

As he mounts his chair to be borne out again on the shoulders of 12 men dressed in red, the children cry and women plead not to be crushed. The pope is carried out, scattering his greetings all about him. As he is about to pass the curtain, he rises and again gives the apostolic blessing. The vast crowd pours out into the Piazza San Pietro, having seen a man who, to most of them, stands in the place of God. It has been the highest point of their experience—the most exquisite emotion of their lives.

(Continued on page 28)





# Thomas Aquinas Refutes the Doctrine of the Immaculate Conception of Mary

(Continued from page 12)

been in respect to her, her Redeemer.

b) Mary was sanctified only after her conception.

## Mary's Need of Redemption

In the *Summa Theologica*, the last and most perfect of the works of Thom Aquinas, the same teaching on the Immaculate Conception is to be observed. It will be sufficient to cite only article 2 of XXVII question of III part.

Aquinas states in this article:

a) that Mary was in no way sanctified before her soul became united to her body. "I reply that it must be said that the sanctification of the Blessed Virgin cannot be understood as having taken place before her animation," and he addresses the reasons for this impossibility.

b) that by reason of the way in which she was generated, Mary contracted the original sin. "And if the parents of Mary were cleansed from original sin, nevertheless the Blessed Virgin contracted the original sin, because she was conceived by way of fleshly concupiscence, etc. For St. Augustine says in lib. de Nupt. et concup. I., that all flesh born of carnal intercourse is sinful."

c) that if Mary had not contracted original sin, she would have been in no need of being redeemed by Jesus Christ. Thomas Aquinas asserts this in the body of the article and then repeats again in his answer to 2m. In

the body of the article he says: "And so in whatever manner the Blessed Virgin would have been sanctified before animation, she could never have incurred the stain of original sin, and thus she would not have needed any redemption and salvation which is by Christ . . . But this is unfitting, because Christ then would not be the Saviour of all men as he is called in I Timothy 4:10. It remains therefore, that the Blessed Virgin was not sanctified until after her animation."

And in the reply to 2m Thomas states: "It must be stated that if the soul of the Blessed Virgin had never incurred the stain of original sin, this would be derogatory to the dignity of Christ, by reason of His being the Saviour of all."

d) Finally, examining the meaning and the value of the feast of the Immaculate Conception, he expressly says that no one can deduce from it that Mary was exempt from the common stain of original sin. "Nevertheless because the feast of the Conception is celebrated, it is not given for us to understand that she was holy in her conception; but since it is not known when (or at what time) she was sanctified, the feast of her sanctification rather than the feast of conception is kept on the day of her conception."

Thus, from the writings of Thomas Aquinas we have the true, clear verdict of Aquinas relative to the teaching of the Immaculate Conception. It is nothing but the correct judgment of the

mind of Thomas on this all important question. In fact:

I. The passages just quoted, in which Thomas asserts that Mary was subject to original sin, cannot in any way be understood as referring to the simple debitum (debt) of sin, but instead they signify very clearly the contraction of a formal sin; because, as we have seen, Thomas Aquinas expressly states that Mary was not purified from sin in the very instant of animation but after the union of the soul with her body. These affirmations demolish beyond repair the fallacies of those who would like to see in the holy Doctor a defender of the Immaculate Conception.

II. With regard to those passages in the writings of Aquinas that seem to favor the doctrine of the Immacu-

late Conception, we answer that they do not have that meaning which some attribute to them. As St. Thomas said: "These sentences are not repugnant at all to the fact that Mary contracted the sin of origin."

We conclude, in brief, with Janssens that: "The doctrine of St. Thomas was adverse to the dogma of the Immaculate Conception."<sup>4</sup>

St. Thomas therefore admitted that Mary was stained with original sin, not as a probable opinion but as a certainty. This was an iron-clad conclusion of his theological principles which the Roman Church defined *de Fide* and which thus must be believed by every Roman Catholic under the penalty of mortal sin and of going to hell if they do not believe it.

<sup>4</sup>*Campagna Work*, p. 536—p. 147, Vol. 5.

## A Visit to the Pope

(Continued from page 26)

One wonders what passed through the mind of the old man as the delirious crowds did him such great honor. Once before crowds exclaimed, "It is the voice of God and not of a man" (Acts 12:22), but God strikingly demonstrated His displeasure.

How striking was the dissimilarity between the Lord of heaven and His pretended vicegerent in Rome! Jesus was a humble itinerant preacher, but this gentleman rides into the church on the shoulders of twelve men. All the pomp, the ostentation, the lights, the ceremony, all the wealth imaginable, are employed to enhance the grandeur of an institution which in every sense is the opposite to the simple church of the gospels and the book of Acts.

The most important moment of the Holy Year was, of course, the announcement by the pope *ex cathedra*—from St. Peter's chair—that Mary had gone bodily to heaven. This had been done on November 1, a month before our arrival. In a booklet

given every pilgrim it states this dogma is "both unalterable and infallible." Notwithstanding there is not a whisper in the New Testament regarding Mary's death or the circumstances of her life after Pentecost; we are told, "The assumption of Mary was already a part of the content of the revelation made to the apostles, by them handed down to the church of Jesus Christ, and by the church preserved and maintained intact and unchanged. . . . The most holy virgin Mary lives both soul and body in heaven. . . . In the case of the souls of the just, the glorification of the body will take place at the end of time; in the case of Mary, it has already taken place." One marvels that such unbiblical and senseless teachings should be embraced by millions of Catholics on pain of loss of salvation. Must it not occur to some that Mary with a body in heaven must seem strange among countless millions of disembodied spirits?

HENRY F. BROWN

*The Converted Catholic Magazine*

## Holy Scripture and Tradition

(Continued from page 8)

there is nothing to mark their apostolic origin. Or is it that all the teachings of the Fathers are the infallible Word of God? It seems that the Council of Trent and the Vatican Council said that the Fathers are infallible channels of the unwritten traditions which, the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand. But the task is to know with certainty what teachings of the Fathers are those unwritten traditions received by the Apostles from the mouth of Christ Himself or from the Apostles themselves and transmitted from hand to hand.

The Roman theologians indicate that if some doctrine unanimously proposed by the Fathers goes back to the apostolic times, this is a proof that that doctrine was taught by the Apostles. But to have this proof we must know all the writings of the Fathers beginning from the apostolic times, find their unanimous consent in the matter and finally (the most vital task) identify them as teachings of the Apostles.

Let the Roman Church show us some doctrine in this way and we are willing to accept it. The general way by means of which the Roman theologians propose their doctrines is as follows:

In the first place, they propose the doctrine in a few words, which they call a thesis. They qualify this thesis, indicating that it either belongs to the articles of faith to be accepted under penalty of heresy or is to be discarded. If it belongs to the first case, doctrinal definitions of councils or popes are brought up to prove that they are dealing with an article of faith. Very often nobody knows whether or not the thesis belongs to this category.

Secondly, passages of Scripture are quoted very often without any critical and comparative study of the meaning of the passage, taking for granted something which by its nature is not defined. For instance, while trying to prove that only Peter was constituted pastor of the whole church by our Lord Jesus, they assume that in *John* 21: 15-17, the word *lambs* means all the Christians or members of the Church, and the

word *sheep* represents exclusively the pastors of the Church, a distinction which does not appear in the Gospel of John. In the natural order lambs and sheep need a pastor, and nobody ever saw sheep fulfilling the office of pastors. In *John* 10:1-8 the word *sheep* stands for all the Christians without any distinction between pastors and members of the Church of Jesus Christ.

Thirdly, carefully selected quotations of the Fathers are presented in favor of the doctrine, the contrary or different passages of the same Fathers being kept back.

Finally, they add some reasons of convenience which even according to their judgment have little weight on the matter.

And so they twist the Holy Scripture and build fanciful doctrines on everything in the name of tradition, infallibility of the pope, unanimous consent of the Fathers or universal teaching of theologians; they make the salvation of souls so dark and dead that nobody in the Roman Church, including the pope, can be sure of his salvation.

Returning to the so-called Catholic tradition, everybody acknowledges that the Fathers were not infallible in their teachings. How shall we distinguish then their private or false teachings from those teachings which are of the Apostles?

Moreover, since there can be no contradiction between Scripture and tradition, the sayings of the Fathers, councils, popes, etc., must necessarily be in absolute agreement with the doctrines of the Bible. If this is the case, the Bible will always be the supreme rule of truth to which all traditions must necessarily correspond. Hence patristic traditions, although these might have the unanimous consent of the Fathers, should be rejected as false if they do not agree with Bible teachings.

Why does the Council of Trent need tradition besides the Bible? The only reasonable answer I can give is that the Bible is not "quite adequate" to establish and prove all the obscure, complicated and contradictory teachings of the Roman system.

► The clash between the Roman Catholic Bishops and the Yugoslav Communist government has been violently renewed. It was provoked by a decision of the Bishops who met at Zagreb, Croatia, September 23-25, to prohibit their clergy from entering the government sponsored priest associations.

"The Bishops regard the priests associations as an instrument with which the Yugoslav Communist party and Government hope to destroy the hierarchial structure of the Church, break the ties between the Roman Catholic Church of Yugoslavia and the Vatican and finally transform the Church into a national institution," said the New York Times (Oct. 10, 1952).

► A special tribunal organized by the Inter-American Press Association handed down the following decision concerning the suppression of the newspaper La Prensa by Peron:

"On account of the acts of the Government presided over by General Juan Domingo Peron, he is declared a violator of the legitimate right of the freedom of expression, considered an indispensable element in the life of democratic government."

► At the Family Prayer Rally held at the Polo Grounds on October 12, 1952, Cardinal Spellman declared: "If peace is to come to this war-wracked world, this peace **MUST COME THROUGH MARY'S INTERCESSION.**" If the good

Cardinal had spent a little time in reading his Bible, he would not have made such an extravagant and fallacious statement. For, even in his own Roman Catholic version of the Bible, the Cardinal would have scrutinized these eternal verities: "For there is one God, and one Mediator between God and men, himself man, Christ Jesus, (and not herself woman, Mary)—" (1 Timothy 2.5). "Therefore he (Christ and not Mary) is able at all times to save those who come to God through him, since he lives Always TO **MAKE INTERCESSION FOR THEM.**" (Hebrews 7.25)

► Nearly 75% of the people of La Cañada, California, have a preference for some particular church, according to a religious census of the community undertaken recently by a Christian teaching mission under supervision of the Southern California Council of Protestant Churches.

Of these 20% indicated Roman Catholic affiliation.

About 53% of those contacted indicated a preference for one of the Protestant Churches participating in the survey.

Primary purpose of the mission, according to the Rev. Rival Hawkins, community director, was to accomplish a complete religious census of the community and place every person on the responsibility list of a local church, if they indicated a preference. More than 30 different religious groups were represented among those contacted.

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► Melvin J. Pownall of Coatsville, Pa., a minister of the Church of Christ, complained that the Italian police on October 26, 1952 "had forcibly prevented members of the congregation from attending services in the nearby town of Alessandria." This is the first difficulty met by the Italian Church of Christ since October 3, when the Italian government allowed services to take place in the twenty-two churches of this denomination until formal permission to function was granted.

It is urgent that the Concordat between the Vatican and the Italian government be abrogated. Otherwise, the above mentioned situation will constantly recur in Italy, and, thus freedom of religion will remain forever fettered in that great country.

► The Trappist monks from Rhode Island bought 8,700 acres of land, known as Hidden Valley, nine miles west of Hot Springs, Va., as the site for the construction of a new monastery. The land was sold to the monks by the Chase National Bank of New York City for \$200,000.

It is an acknowledged fact that the Trappist monks are bound by a vow of poverty. If their vow of poverty has been violated then these Trappists are living in mortal sin. This is simply another instance wherein the Roman Catholic Church sanctifies contradiction.

► A group of Protestant businessmen contributed financial help towards the erection of the Cathedral of the Roman Catholic Diocese of Salina, Kansas. A check for \$34,274 was turned over by them for the project to the Most Rev. Frank A. Thill, Roman Catholic Bishop of the Salina Diocese.

► Nine new churches were taken into the American Council of Christian Churches for California at its ninth annual convention at Pasadena. The organization now numbers about 100 congregations in the State, according to the Rev. Claude Bunzel, executive secretary.

Mr. Bunzel said that the delegates unanimously approved a statement by the convention opposing formation of a Federal Union of Churches. "We have consistently taken a stand against such unions in the belief that denominations should be allowed their individual liberty and freedom of action," Mr. Bunzel said.

► Lutheran membership in this country and Canada has climbed to 6,476,601, an increase of 175,000 or 2.8% during 1951, according to the annual statistical summary released by the National Lutheran Council.

Lutheran churches comprise the third largest Protestant denominational group in the country, following Baptists and Methodists. Increase in total membership indicated an average increase of more than 10 members per local church, the announcement said.

For the seventh year the highest numerical increase was registered by the Missouri Synod. Largest Lutheran body in America is the United Lutheran Church with a present membership of 2,044,188. Second is the Missouri Synod, 1,786,196, and third is the Evangelical Lutheran Church with 872,813 members.

Other large Lutheran bodies include the American Lutheran Church, 762,196; Augustana Lutheran, 470,851; Joint Synod of Wisconsin, 311,477, and United Evangelical Lutheran Church 49,241.

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► In her syndicated article of October 26, 1952, Dorothy Thompson, after analyzing the criticisms of the controversial McCarran immigration bill, observingly remarks: "The notion that the quota system militates against Catholics and Jews is not statistically supportable. Between 1920 and 1950, 5,670,679 immigrants entered the United States. The largest number were from Canada (1,204,760) and Latin American (1,026,797). Many Canadians are Catholics; practically all Latin Americans are. From European countries, the largest immigration was in this order: Germany, Italy, Great Britain, Ireland, Poland, Czechoslovakia, Sweden, France. Four of these countries are Catholic countries, and none of the others are wholly, some not even predominantly, Protestant. If the figures are broken down we find that Catholic and non-Protestant countries (Greek orthodox, etc.) contributed almost 50 per cent of the immigration in the past 30 years."

► Through the medium of the October 1952 issue of the *Coronet* magazine, Pope Pius XII sent this message to America: "I pray to Almighty God that the influence of the United States may always be exerted for the promotion of peace among all people."

Now it is a known fact that Mary is the Patroness of the United States. So, why does the Pope switch from Mary to Almighty God? Has he too come to a definite realization that Mary is absolutely impotent in solving not only our problems but also those of the world?

► At the celebration of the "Red Mass" in St. Patrick's Cathedral of New York City on November 2, 1952, which was sponsored by the Guild of Catholic Lawyers, Msgr. Lawrence J. McGinley, president of Fordham University, stated that "this century's attack on the natural moral law has driven a wedge between the moral and the legal order" with "effects that are all too sadly clear."

"In private life, the denial has endangered the sense of personal moral obligation upon which democracy stands. It has brought to ridicule the concept of the monitoring voice of conscience and the fruitful inhibitions of a common, garden variety sense of guilt."

"In the courts this denial has made legal process a game with artificial rules where dexterity of action is more prized and cheered than the consistency of principle . . . etc." Being himself a Jesuit, Msgr. McGinley knows very well that the Moral Theology of the Roman Catholic Church, which is shot through and through with Jesuit Probabilism and casuistry, has contributed largely to the breakdown of the natural moral law not only here at home but also abroad. To be specific, it warps the conscience of men; it makes it easy to commit sin and to obtain pardon for them in the confessional box without undergoing any "third degree"; it created loopholes for shirking the responsibilities of sins; and it instructs the public that penal laws do not obligate in conscience until after the sentence of the civil judge.

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